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The Triumph Of Failure
•
Shepherds In The Mist

APRIL, 1950

THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."—Luke xxii:32

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The Triumph of Failure

"If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19)



AT THE NINTH HOUR on the first Good Friday Jesus Christ delivered His spirit into His Father's hands and His body hung dead upon the cross on Calvary. On either side of Him hung the battered bodies of two thieves. Never, to all outward seeming, had there been so great a failure. He, *"who . . . thought it not robbery to be equal with God"* (Phil. 2:6); He, the Son of God, *"the brightness of his glory, and the express image of his person"* (Heb. 1:3); He, who raised others from the dead, who had healed the countless sick, fed the multitudes and calmed the tempest, hung dead, helpless and alone, His blood drained to the last drop from His tortured body. Death itself seemed to have conquered the Lord of Life.

Up and down past the foot of the cross strode the enemies of Jesus—the priests, scribes, and elders. They spat and mocked Him saying: *"He saved others: himself he cannot save. If he be King of Israel, let him now come down from the cross, and we will believe him"* (Matt. 27:42). Others who passed by mocked him saying: *"If thou be the Son of God, come down from the cross."* God Himself seemed to have forsaken Him. Before He breathed His last breath He cried out in seeming despair: *"My God, my God, why hast thou forsaken me?"*

All that His enemies asked as proof that He was the Son of God was that He should not die but come down alive from the cross. But God had planned an even greater proof than this. Christ would raise Himself up from the grave. To do so, however, He first had to die on the cross. He had to drink to the last bitter drop the cup of failure and death. He had to make it seem that death ended everything, thus giving victory, for the time being, to His enemies.

Had death ended the ministry of Jesus Christ, then indeed would His life and work have been a failure. The Apostle Paul (I Cor. 15:17-19) puts it clearly as follows: *"If Christ be not raised, your faith is vain, ye are yet in your sins: Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."*

But what seemed utter failure on Good Friday, turned on Easter morning into the most glorious triumph the world has ever witnessed. For the resurrection of Christ was earth's most historic and far-reaching event. It was the triumph of life over death, the guarantee for us that we too, through Christ, shall triumph over death and the grave.

Evaluating Roman Catholic Scholarship

THE JESUITS are often honest and candid in publicly admitting and severely criticizing the deficiencies in some fields of Catholic endeavor. For the Jesuits are the 'watchdogs' of the Roman Catholic Church and often assume a 'boss' attitude in reprimanding the secular clergy and other religious orders if they do not show satisfactory results in the particular fields of work in which they are engaged.

Of particular concern to the Jesuits is the relatively poor showing of Catholic institutions of higher education. Some years ago the Jesuit magazine *America* took great pains to prove that Roman Catholic scholarship, of every kind, is far behind the average, both qualitatively and quantitatively, of other institutions, both secular and Protestant. In an article in its issue of August 3, 1946, the Jesuit magazine proved, among other adverse factors, that: "There are only half as many Catholics on the faculties of colleges and universities as there should be, and that half is producing only half as much per person as it should. This means that there is only one fourth as

much productive scholarship coming from Catholics as our numbers warrant." Following is a summary of some of these facts and figures:

1. Only about 6,850 Catholics in this country are teachers on college and university levels. This figure is only 8% of the faculties of American colleges and universities, whereas the Catholic Church claims 16.5% of the total population. Besides, of these 6,850, only 1,850 teach in non-Catholic State colleges and universities. The remainder teach in Catholic institutions.
2. Catholic colleges and universities are at the bottom of the list for published research, just as Catholic medical schools are at the bottom of medical-rating lists.
3. Of 303 'starred' scientists listed in American Men of Science, only three, or less than 1%, are Roman Catholics. On the other hand, 66 of these 303 are Congregationalists, 61 are Presbyterians, 22 Episcopalians, and so forth. Roman Catholics, though claiming the largest membership among all religious bodies in the United States, provide by far the smallest number of scientific research workers in proportion to their number.

Religious Affiliations of 303 starred scientists listed in "American Men of Science":

Denomination	303 'Starred' Scientists	Per- centage	Proportion in Percentage in U. S. Population
Congregationalist	66	21.78 %	9.3 %
Presbyterian	61	20.13 %	3.5 %
Episcopalian	52	17.16 %	5.7 %
Unitarian	37	12.21 %	81.4 %
Methodist	31	10.23 %	4.5 %
Baptist	16	5.28 %	.25 %
Protestant (unspecified)	14	4.62 %	
Friends	6	1.98 %	6.6 %
Disciples	4	1.32 %	.29 %
Jewish	4	1.32 %	.72 %
Lutheran	4	1.32 %	.20 %
Universalist	3	.99 %	6.6 %
Roman Catholic	3	.99 %	.05 %
Dutch Reformed	1	.33 %	1.00 %
Swedenborgian	1	.33 %	16.5 %

According to Drs. Lehman and Witty, who made the above study, Roman Catholics, though claiming largest membership among all religious bodies

in the United States, "provide the smallest number of research workers in proportion to their number."

The latest confession of Catholic deficiency in higher education is contained in an article entitled, "Catholic and Science Doctorates," in the Jesuit magazine *America* for last December 31. Its author is W. M. Cashin, a research associate in chemistry at Cornell University's Baker Lab-

oratory, who shows that in the decade 1936-1945, only 3.3% of the college graduates who went on to obtain science doctorates came from Catholic colleges. The author gets his figures from a pamphlet published by the Office of Scientific Personnel, National Research Council in Washington, D. C., entitled "Baccalaureate Origins of the Science Doctorates, 1936-1945," and notes that enrollment in Catholic men's colleges alone is 7.5% of the total U.S. college enrollment.

Nobel Prizes Awarded Mostly To Protestant Countries

AN ARTICLE in the *Scientific American* magazine for last December (1949), by George W. Gray, entitled "The Nobel Prizes," lists the number of Nobel prizes that have been awarded to different countries for meritorious performances in physics, chemistry, physiology and peace. A breakdown of the figures given reveals that in a total of nine predominantly Protestant countries, 125 persons received 99 prizes, whereas in eight predominantly Catholic countries (including France and Argentina) only 30 persons received 22 prizes. India, Japan and Russia each received one prize.

Here is a breakdown of the list into the two categories mentioned:

PROTESTANT COUNTRIES:

Countries	Prizes	Persons
Germany	33 1/2	38
United States	20 1/2	29
Great Britain	20	28
Sweden	7 1/2	8
Netherlands	5 1/2	7
Switzerland	5 1/2	7
Denmark	4 1/2	5
Canada	1	2
Finland	1	1

Totals: 99 125

ROMAN CATHOLIC COUNTRIES

Countries	Prizes	Persons
France	11 1/2	16
Austria	4	5
Italy	2	3
Belgium	2	2
Hungary	1	1
Argentina	3/2	1
Portugal	3/2	1
Spain	3/2	1

Totals: 22 30

He shows that in a few fields Catholic college graduates ranked fairly high: five out of 100 metallurgists came from Catholic colleges, and 46 out of 937 psychologists. In seismology—which the Jesuits have made their special field for centuries—40% (two out of five) were from Catholic colleges. The sciences where Catholic college graduates either failed completely to appear or made a very poor showing are listed as follows: Agriculture, none out of 490; Bacteriology, 3 out of 488; Genetics, none out of 173; Medicine and Surgery, and Public Health, none.

The conclusion arrived at and admitted in this Jesuit magazine article is that "*Catholic colleges are not providing their share of scholars in science.*"

THE REASON?

Quite significant is the main reason suggested by the author for this lack of scientific scholarship among Catholic college graduates. While admitting that lack of sufficient funds for undergraduate science training in Catholic colleges should be considered, he frankly attributes the real cause to "*the Catholic pedagogical attitude*"—the dogmatic method of teaching that is traditional in Catholic schools, especially in the fields of philosophy and religion—that is carried over into the teaching of other courses where a little freedom of thought and a spirit of healthy doubt would help to cultivate a more scientific state of mind. "*The statistics of the report,*" he says, "*certainly indicate some lack in the scientific training offered by Catholic colleges.*"

Much the same conclusion was reached in the previous *America* article in 1946 on the backward condition of Roman Catholic scholarship in general. There it was admitted that "Neither in its quantity nor quality is there the slightest room for complacency about our Catholic scholarship." Such admissions may be purposely intended to shock Catholic educational institutions into doing something to remedy the situation, and also to induce rich Catholics to contribute large endowments to Jesuit and other Catholic colleges and universities. But it was also pointed out that modern scientific research and the dogmatic method of Roman Catholic exposition do not mix well, that "research in any scientific field cannot be *ordinated* to the Catholic Church's apologetic."

Non-Catholic critics have no hesitation in attributing the lack of scientific research workers among Catholics to the nature of the religious teachings of the Roman Catholic Church. Drs. Lehman and Witty, who made the study of the religious affiliations of the 'starred' scientists in *American Men of Science* mentioned above, wrote the following opinion in *Scientific Monthly* for December, 1931: "*The conspicuous dearth of scientists among the Catholics suggests that the tenets of that church are not consonant with scientific endeavor.*"

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REV. LONGTIN
as pastor at Schroon Lake, N.Y.

The Conversion of Dr. Paul A. Longtin

was engaged in preaching, teaching and training students for the priesthood before becoming pastor as a secular priest at Schroon Lake, N. Y.

He was led to the knowledge of salvation by grace after several months of retirement, prayer and study of the Scriptures, and consultation with Protestant pastors and others. Rejoicing in his new-found faith with its assurance of full and complete salvation by Christ, his desire is now to make use of his experience and conversion to lead others also into the knowledge of that saving grace.

HERE is an account of a Roman Catholic priest who has recently been converted at the age of sixty, after being a priest for 30 years. He is Rev. Paul Adam Longtin, for the past eighteen years pastor of the Roman Catholic Church at Schroon Lake, New York. He is well known to Roman Catholic summer visitors to Schroon Lake from New York and Brooklyn.

Father Longtin was born in Montreal in 1890. He received his High School training at LaSalle Academy and his classical education at Montreal College. He joined the Dominican Order of Preachers (O.P.) in 1914, with whom he studied philosophy and theology. In 1920 he was sent to the United States and for many years as a Dominican priest he

REV. PAUL A. LONGTIN

as a priest of the Dominican Order of Preachers



April, 1950



Can We Save Our Public Schools?

YEAR AFTER YEAR Congress has failed to pass an aid-to-education act because of the insistence of the Catholic Church that its parochial schools must also benefit by any such legislation. A sample of this in the last session of Congress was the fate of the Barden Bill which limited aid to the public schools. "A vote for the Barden Bill," Cardinal Spellman declared, "is a vote against parental rights, against constitutional rights, against American education as a whole, against America herself."

The determined aim of Catholic Church leaders is to build up their rival system of parochial schools at public expense, and to undermine and eventually supplant the public school system. To attain this, their policy is either to secure federal subsidy for their parochial schools, or to block all federal aid to the public schools.

In an effort to break this deadlock, the executive committee of the Federal Council of the Churches of Christ adopted a resolution last September 20 endorsing federal aid in the form of health and welfare services to children of parochial schools. But in so

doing, the Protestant council stipulated that Congress should pass two acts, one to provide direct aid for public schools only, the other to provide welfare services for children of all schools. The resolution stated:

"By thus drawing a clear distinction between aid to schools and welfare services to children, we believe that necessary assistance can be given to education without making it the object of sectarian controversy or compromising the principle of separation of Church and State, for which the council has always stood."

Catholic Church leaders have also been stressing this distinction between aid to the *school* and aid to the *child*. They claim that they do not want direct federal aid for their parochial schools, but only certain services for the children who attend parochial schools. These services include: free bus transportation, free textbooks and health services. But they insist that these be included in one federal-aid-to-education act.

The truth of the matter is, however, that the Catholic Church aims to secure eventually state support for its rival system of parochial schools. These health and welfare services are

the entering wedge. The burden of support for the large number of parochial schools now in existence is becoming too great for the Catholic people to bear. The Catholic people now have to pay for the upkeep of 8,000 Catholic schools in the elementary and secondary class for nearly three million pupils. Building costs alone have been close to one billion dollars, and plans for a vast expansion of parochial schools in the next ten years involving another ten billion dollars are under way.

The question at issue, therefore, is not merely the supply of health and welfare services to children in all schools. The real issue is whether or not America shall have two rival systems of education, both supported out of the public treasury. If this should come to pass it is difficult to see how our public school system can be preserved and America remain an undivided nation.

Parental Rights In Education

ANDREW JACOBS, member of Congress from Indiana and a devout Roman Catholic, angered his Church authorities by going on record as opposed to the Catholic position on Federal aid to education. His statement, published in the *Congressional Record* of last July 7, rejected the Catholic claim that "exclusion of parochial schools from Federal aid is discriminatory." He held that "our parochial schools are an adjunct to our religion, established for educational use instead of using public schools, solely for the sake of the child's religious training."

The Jesuit magazine *America*, for July 23, took Rep. Jacobs to task and restated the well-worn Catholic argument about parental rights in education. "*The basic fact of education*," it declared, "*is the right of parents to shape the schooling of their children. Any state which arbitrarily dictates to parents by subsidizing a secularistic form of education and refusing to subsidize the kind of schooling parents prefer, to that extent violates parental rights.*"

But Roman Catholic parents are not free "to shape the schooling of their children." The Catholic Church obliges them to send their children to parochial schools. These parents have no preference in the matter. The violation of parental rights is therefore on the part of the Catholic Church. It is not fair to use this argument of the right of parental preference to secure State support of parochial schools, since it is the Catholic Church that forces the preference on parents. Nor is it fair then to turn around and accuse the Government in this country of being dictatorial in refusing the use of public funds to support schools of the parents' choice.

The issue is between the State and the Catholic Church—which hides behind the parent.



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Religion In The Public Schools

A NATION-WIDE SURVEY to determine how many public schools had programs of religious education in the 1948-49 school year was recently made by the National Education Association. Questionnaires were sent to 5,100 superintendents of schools in the forty-eight states, D. C., and Alaska. The poll covered 3,300 cities of more than 2,500 population, 1,500 small towns and villages, and 300 counties where an urban community formed the center of the county system.

The principal item of interest in the result of this survey is that 73% of the public schools have no religious education program at all. Of this 73%, 61% never have had any such program, and the remaining 12% have abandoned them. Public schools in forty-three states reported various types of religious education, mostly in conjunction with 'released time' programs, by which pupils are allowed time off to attend religious-instruction classes.

No religious-education program was reported from schools in four states—Maryland, Nevada, New Hampshire and Wyoming—and in D. C. and Alaska. The percentage was highest in cities with large populations. Only 17% of communities under 2,500 population had any religious-education programs.

Of the 310 school systems that reported they had abandoned religious-education programs, 52% gave as

their reason the ruling of the U. S. Supreme Court in the McCollum case early in 1948. This decision declared that the holding of 'released-time' religious instruction in public school buildings is unconstitutional. Yet, in the NEA survey, it was found that 15% of those schools providing religious-education programs permitted the use of classrooms during school hours for such instruction. Most of the others, according to the NEA report, "made concessions by permitting the use of school buildings after hours by releasing pupils from full attendance during the regular school hours."

Other reasons given for dropping the programs included: lack of interest, shortage of good teachers, conflicts with school schedules and disagreements among religious groups.

Gallup Poll On Aid To Parochial Schools

A GALLUP POLL was recently taken on the question of Federal aid to parochial schools. The usual Gallup sample of 3,250 persons throughout the country were asked: "If the present bill in Congress is passed which would give \$300 million in aid to schools in the poorer states, should this money go entirely to public schools—or should part of it go to parochial schools?"

Of the total number questioned, 41% favored some aid to parochial schools, 49% wanted the aid confined only to public schools, with the rest undecided. Of the number of Roman Catholics in the group, 79% voted for

U. S. aid to parochial schools, 12% against, with 9% of no opinion. Protestants voted 59% for aid only to public schools, but 31% voted in favor of help to parochial schools.

Judging by this sample of public opinion on the matter of Federal aid to parochial schools, it would seem that the Catholic Church has succeeded in winning many Protestants over to its side. This is all the more surprising because the wording of the questionnaire placed no limits to the use of any monies that might thus be granted to Catholic schools. Catholic spokesmen deny that such Federal aid is being asked for the parochial schools themselves, but only for certain auxiliary services — transportation, textbooks, medical care, etc. — for the children in parochial schools.

Is Church-State Separation Constitutional?

UNTIL RECENTLY, it was the policy of the Roman Catholic Church in America to profess and uphold the principle of separation of Church and State—in spite of papal encyclicals condemning it. Now, the efforts of its propagandists are directed to proving that such a principle has never existed and is not a part of the First Amendment to the U. S. Constitution.

This tactical change has come about since the rulings of the U. S. Supreme Court in the 1947 Everson bus case and the 1948 McCollum 'released-time' religious education case. A group of four cardinals, five archbishops and five bishops, meeting in Washington in December 1948, went so far as to declare the principle of

► THE SENATE Federal-aid-to-education [Thomas] bill was killed by the House Labor Committee last March 14. This further failure to pass a bill to help the public schools was again due to Catholic Church pressure to obtain part of the \$300 million a year for its parochial schools. The Catholic Church opposed the bill because it would give help to parochial schools only in the 18 states whose laws permit such aid. In the other 30 states none of the money could be so used.

separation of Church and State to be "actually unconstitutional," and a "mere shibboleth of doctrinaire secularism."

Perhaps the most bitter denunciation of the Supreme Court because of its defense of this principle of the separation of Church and State is contained in a recent book entitled, *Religion and Education Under the Constitution* (Harper & Bros.), by James M. O'Neill of Brooklyn College. The author makes it appear that in the McCollum case the Supreme Court substituted its own opinion for the wording of the First Amendment, that "Congress shall make no law respecting an establishment of religion." He accuses the Supreme Court of undermining instead of defending the First Amendment, and of erecting a wall of separation between the people of a State and their democratic control of education within their borders.

This then is the new contention of Roman Catholic spokesmen, that the principle of separation of Church and State is something manufactured and decreed by edict of the U. S. Supreme Court, and is not a part of the Constitution or laws of the U. S. Government. They accuse Protestants of us-

ing this device, since an amendment to the Constitution cannot be secured specifically prohibiting Federal aid to sectarian schools. As quoted by the *Brooklyn Tablet*, Dr. O'Neill hopes that "exposure and protest will be sufficient to move the Supreme Court to put the first Amendment back into the Constitution."

It should seem very unwise for the Catholic hierarchy in America to campaign in this way against separation of Church and State in order to secure tax aid for parochial schools. For they would destroy the very principle that has so greatly helped the growth and freedom of the Catholic Church in this country. In Catholic countries with Communist regimes behind the Iron Curtain, the Catholic Church is now reaping the bitter fruit of the opposite principle of union of Church and State, dating back to its tie-up with the old monarchies. The Communist governments now in power there are insisting on the continuance of that union of Church and State—with the Church, however, controlled and directed by the State.

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Forgiveness of Sins

THE ESSENCE of the Christian Gospel is the message it brings of full assurance of the pardon of sins. The importance of this fact is obvious. For there is nothing more necessary for all men than a sure means by which their sins are forgiven: "*For all have sinned, and come short of the glory of God.*" (Rom. 3:23.)

All religions that preceded Christianity gained acceptance because of like claims to be able to provide the means by which men would be relieved of the burden of sin. For mankind has always been sin-conscious, and has sought a way by which the guilt of sin and the punishment that goes with it could be removed.

But no religion before Christianity was able to offer a forgiveness of sins that would be complete, that would take away both the guilt and the punishment. The pagan religions with their priesthoods and sacrifices for sin could not afford even to make such a claim. For then the office and power of their priesthoods would have ceased. Referring to the limited effects of the sacrifices made by Jewish priests, *Hebrews* 10:3 points out that those sacrifices could "never make the comers thereunto perfect." For if so, it logically asks, would not the sacrifices thus have ceased to be offered? "... because that the worshippers once purged should have had no more conscience of sins." In other words, complete pardon of both guilt and punishment would make further sacrifices unnecessary.

All we like sheep have gone astray;
we have turned everyone to his own
way; and the Lord hath laid on him
the iniquity of us all.

Isa. 53:6



This is exactly what happened by the act of forgiveness accomplished by the one sacrifice of Christ on Calvary. It was the one sacrifice to end all other sacrifices, and that put an end to the further need of the sacrifices of all other priests. *"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God"* (Rom. 3:24, 25).

The power of the Roman Catholic priesthood is sustained by its teaching that it can offer sacrifices and grant pardon for sins, but that the pardon it metes out takes away only the guilt of sin, and that much punishment still remains to be suffered and atoned for by human works and penances, or remitted, in whole or in part, by indulgences decreed by the Pope. It dare not preach the full remission of sin

and its punishment obtained for us by Christ, for this would destroy its power.

This year we are witnessing a public manifestation of the false teaching of the Church of Rome by the granting of the Pope's Jubilee indulgence to pilgrims who visit Rome during the Holy Year. The wealth, prestige and power that come to Rome during this Holy Year are made possible only by the denial of that perfect forgiveness gained for us by Christ's work of pardon for our sins on the cross of Calvary.

"But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sins . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7, 9).

Jesus said:

I am the good shepherd: The good shepherd giveth his life for his sheep.

Jn. 10:11

April, 1950

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The Bones of Peter and



Relics of the Saints

By PETER J. DOESWYK

THE PRESTIGE of the Roman Catholic Church is greatly enhanced by the enormous amount of publicity it receives from its spectacular ritualistic displays, by staging Eucharistic Congresses, Holy Years, Pilgrimages, by 'Travelling Madonnas' and the exhibition of miraculous relics. By means of this publicity the non-Catholic world is impressed by its numbers, its pomp and power, and Roman Catholics are further convinced of their belief in its claims and teachings.

During this year of 1950, most of the publicity is being centered around the celebrations of the Holy Year in Rome. The millions of pilgrims who will visit Rome will replenish the Vatican's coffers, and the contributions of Americans will help to relieve the Italian dollar shortage. The chief attraction for the pilgrims is the special Jubilee indulgence promis-

ed them by the Pope ("*full indulgence and pardon of all punishment due for sins*") if they fulfill the conditions he has laid down. This is a "plenary" indulgence, which Roman Catholics can nowadays gain on fairly easy terms at home except during a Holy Year. This was not the case when Pope Boniface VIII staged the first Holy Year in Rome in the year 1300. A Holy Year in modern times is thus a hardship for most Roman Catholics who are unable to visit Rome to gain the plenary indulgence, for, with certain exceptions, all indulgences generally gained by the living are suspended during this year outside Rome.

There are three chief aims of this Holy Year as far as the power and position of the Catholic Church as such is concerned: One is political—the further build-up of the Vatican as a power in the cold war between

Russia and the Western nations. In a dispatch from Rome to the N. Y. *Times* of last December 24 headed, "Church Holy Year Has Political Aim," Camille M. Cianfarra says: "But apart from its religious significance, the Jubilee is also an event of unmistakably political character." A second aim of the Holy Year is to further promote the cult of Mary by proclaiming her bodily Assumption into Heaven as a dogma of faith. Thirdly, it is hoped to substantiate the claims of the Papacy by revealing the alleged discovery of St. Peter's bones in Rome.

Advance publicity for the Roman Holy Year received a great impetus last August by the startling announcement that the tomb of St. Peter had been located below the main altar of St. Peter's basilica in Rome, and that an urn, said to contain his bones or ashes, had been actually removed and placed in the safe keeping of Pope Pius XII. This was toned down, however, in another report from Rome in the N. Y. *Times* of January 28, this year, to the effect that only "the place where the Apostle Peter was buried" had been found, and that the Pope would make announcement of this on March 2. It was promised then that pilgrims would be allowed to visit the Vatican grottoes and pray "before the tomb of the Apostle Peter, as did pilgrims in the year 1300 when the Holy Year was first proclaimed by Pope Boniface VIII."

But whether or not pilgrims to Rome this year will be able to see any bones or ashes of St. Peter, there will be no shortage of other extraordinary relics in Rome and other parts of Italy to attract their curiosity or de-

votion. Rome is a regular graveyard of bones and relics of all kinds and description, which, since the time of Constantine, have been used to attract tourists and pilgrims. Churches and monasteries have always competed with one another in obtaining the most extraordinary remains and souvenirs of the saints and martyrs. Many churches have been converted into veritable museums of relics to attract the crowds.

CALVIN'S LIST OF ROMAN RELICS

In the sixteenth century John Calvin, the great French Protestant Reformation leader, visited some sixty cities to compile his famous catalogue *Romish Relics*.¹ He found six heads of St. John the Baptist, six right index fingers of St. John the Apostle, five heads, three arms and two bodies of St. Ann, and many bodies of the apostles—Toulouse exhibited the bodies of six apostles, while Rome and other cities claimed to have the same number. Among other countless relics he also was shown six napkins that covered the head of Christ, four points of the spear that pierced the side of Christ on the cross, quantities of what was believed to be the blood of Christ, fourteen nails of the cross (tradition says there were only three), the swaddling clothes and crib of the Infant Jesus and Christ's seamless robe. He lists the name of the place and church where each relic could be seen. Also shown to him were the shoes of Christ, of Mary, Joseph, John the Baptist and Peter. Of Mary he was shown the slippers, comb, a hairpin, wedding ring, two

¹John Calvin, *Romish Relics Personally Seen By Him*, New York, 1844.

girdles, two chemises and other articles of too intimate a nature to mention. Many objects mentioned in the Gospels and in Christian tradition, such as the vessels and wine used at the marriage feast of Cana and the cross that appeared to Constantine, were exhibited with a list of the indulgences attached to them. Even relics of Judas were shown to Calvin: the pieces of silver he received for betraying Christ, and his footprint in the towel used at the Last Supper when Jesus washed the feet of his apostles. Calvin also relates that Geneva possessed a precious reliquary believed to contain the "brain of St. Peter," which was venerated for centuries, but which, when opened and examined, was found to be only a piece of pumice stone. Following are some of Calvin's comments on what he saw:

"Christ ought to be sought by his disciples through His Word," he says, "but the present generation is showing its wisdom in an effort to become pious through His shirts, His swaddling clothes and His stomachers" (p. 3).

"An esteem for relics is never free from superstition . . . It is the very mother of idolatry" (p. 4).

"The Christian world has reached a point at which it may challenge all the heathen nations of ancient and modern times to a competition in the grossness and extent of idolatry. . . . Idolatry is nothing more than a transfer of the honor due to God to another. . . . Christendom at this hour is prostrating the body and bending the knee in the presence of relics, as before the face of God; it kindles torches, flambeaux and tapers in daily rites of their adoration; it places its confidence in them and flies to them for succor, as if the grace and virtue of God were actually included within such rotting garments" (p. 5).

"Men have not only averted their eyes from the true God and fastened them upon vain and transitory things, but they also adore with execrable sacrilege objects that are utterly destitute of sense instead of their God who lives and is blessed for ever" (p. 6).

Most of the principal relics seen by Calvin are still exhibited in the churches and monasteries of Rome and of other Italian cities and throughout Europe. Some have even been brought to America. Much of what Calvin says above might be applied to the veneration given to the relic of the right hand and forearm of St. Francis Xavier that has been recently touring the United States, and that has been so widely publicized in the press. St. Francis Xavier was the co-founder with Ignatius Loyola of the anti-Protestant Society of the Jesuits.

To make the souvenirs of the saints more attractive, the monks obtained from the popes permission to attach indulgences to their veneration, by which the temporal punishment of the sins of their worshippers is remitted. It was Luther's repudiation of this doctrine of indulgences which started the Protestant Reformation. The shrines of these bones and relics are usually covered with votive plaques testifying to the miracles wrought there. Each relic is said to have its special miraculous power. The kissing of the relic of St. Blase prevents throat diseases; St. Sebastian's relics avert pestilences; the relic of St. Petronilla (daughter of St. Peter) is a charm against malignant fever; St. Ann is the patroness of women in labor; St. Anthony restores lost articles; St. Jude is prayed to in hopeless cases. Roman Catholic saints and their relics

are thus used like the household gods and fetishes of the ancient Babylonian religion.

PRINCIPAL RELICS IN ROME

In order to gain the Jubilee indulgence of the Holy Year as announced by Pope Pius XII, the millions of pilgrims who are expected to visit Rome this year must enter the four great basilicas of St. Peter's, St. John Lateran, St. Mary Major, and St. Paul's Outside the Walls. In these and other churches they will see many of the extraordinary relics listed by Calvin in his book mentioned above. Among them are the following:

In *St. Peter's*, besides the alleged tomb of the Apostle Peter, the following ancient relics, claimed to be genuine, may be seen: the head of the Apostle Andrew; the veil of Veronica, with which she wiped the face of Jesus; the spear with which the Roman soldier Longinus pierced the side of Christ; a section of the true cross which St. Helena (mother of Constantine) is said to have brought back from Jerusalem; the wooden chair of St. Peter; the bodies of the Apostles Simon and Jude; the *Colonna Santa*, the column against which Jesus is said to have leaned while conversing in the temple in Jerusalem; the bodies of St. Leo the Great, St. Boniface IV, and of many other early popes.

In *St. John Lateran* are the following: the heads of Saints Peter and Paul (although Paul's head is also shown in the Church of St. Paul Outside the Walls); a wooden table said to have been used by St. Peter to celebrate Mass in the Catacombs; the *Scala Santa*, or holy stairs consisting of 28 marble steps taken from the

palace of Pontius Pilate in Jerusalem, which Christ ascended crowned with thorns; a wooden statue of Christ said to have been carved by St. Luke; the veil of the Virgin Mary.

In *St. Mary Major* the principal relics are: the remains of St. Matthew the Apostle; the Crib or Manger in which Jesus was born; a miraculous picture of the Virgin Mary said to have been painted by St. Luke; a portion of the column at which Jesus was scourged. (what seems to be a duplicate of this "Column of the Flagellation" may also be seen in the Church of St. Prassede.)

In *St. Paul's Outside the Walls* the bodies of Paul and Timothy are said to be preserved. Also in the Church of St. Anastasius are to be found the swaddling clothes of the Infant Jesus. The inscription from the cross of Christ and one of the nails which fastened his hands to the cross are shown at the Church of the Holy Cross of Jerusalem. In the Church of San Lorenzo are the tombs of St. Lawrence and St. Stephen.

ARE THEY GENUINE?

Roman Catholic authorities today are prepared to admit that many of the relics exhibited at Catholic shrines and in Catholic churches are pious frauds. The *Catholic Encyclopedia* admits that the "Column of the Flagellation"—at which Christ was scourged—which is still exhibited in the Church of Santa Prassede in Rome, and the Crib or Manger in St. Mary Major, along with many other relics mentioned by Calvin, must now be considered to be "of doubtful authenticity." It goes on to say: "Many of the more ancient relics duly ex-

hibited for veneration in the great sanctuaries of Christendom, or even at Rome itself, must now be pronounced to be either certainly spurious, or open to grave suspicion."²

Why then do the popes and Roman Catholic Church authorities allow this worship of false relics to continue? The *Catholic Encyclopedia* [ibid] answers as follows:

"Supposing it to be in fact spurious, no dishonor is done to God by the continuance of an error which has been handed down in perfect good faith for many centuries . . . Hence there is justification for the practice of the Holy See in allowing the cult of certain ancient relics to continue."

RELICS OF ST. PETER

Calvin testifies that what was believed to be the brain of St. Peter was venerated in Geneva until the time of the Protestant Reformation. "Saint Petronilla," he also writes, "the reputed daughter of Peter, has an entire skeleton in the church dedicated to her father." [See, *Catholic Enc.*, vol. 11, p. 781.] The Dominican Fathers of Le Mans also claim to have the body of St. Petronilla. St. Peter's chains, by which he is said to have been bound in the Mamertine prison in Rome, are in a church of that name, *San Pietro in Vincoli*. Peter's sword, by which he cut off the ear of Malchus in the Garden of Gethsemane, has also been preserved. Calvin was shown two of Peter's walking sticks, one at Cologne and the other at Trier; also a sandal of St. Peter's at Poitiers covered with rich satin.

²*Cath. Enc.*, vol. 12, p. 737.

Among the relics which are said to prove that St. Peter was in Rome are the following: the footprints of Christ in stone from the time when He met Peter on the Via Appia fleeing from Rome (this is from the *Quo Vadis* legend, when Peter asked Christ, "Whither goest Thou?" Christ replied that he was going to Rome to suffer death again in Peter's place); the altar on which Peter is said to have celebrated Mass (also the chasuble, or vestment, he wore). It is the only altar, explains the *Catholic Encyclopedia*, that does not contain a relic, since it is a relic itself. It is "the actual wooden altar upon which St. Peter is believed to have celebrated Mass during his residence in Rome." In St. Peter's in Rome may also be seen what is said to be the Chair of Peter (*Cathedra Petri*) made into a throne, and from which the Pope pronounces infallible doctrines. This is what is meant by the words *ex cathedra*—"from the chair."

The story told today about the disposal of the body of St. Peter after his martyrdom is that it was buried with that of Paul in a Roman cemetery near the circus of Caius and Nero on the Vatican Hill, and that it has not been disturbed since the time of Constantine. In Calvin's time it was believed that the bodies of Saints Peter and Paul were equally divided, the basilicas of St. Peter and St. Paul in Rome each receiving half of the bodies. Calvin says that Pope Sylvester weighed out equal parts of the bodies for each church, and that the head of St. Peter was sent to the church of St. John Lateran. But the heads of St.

³*Cath. Enc.*, vol. 9, p. 15.

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Peter and St. Paul are exhibited today above the main altar of St. John Lateran, although, at the same time, the head of St. Paul is preserved in St. Paul's Outside the Walls. Calvin was shown a foot of St. Peter in the church of St. Etienne des Pierres in Paris, his jaw bone at Poitiers, and several bones of Peter and Paul at Trier, Germany, where they claim to possess bones of all the apostles. St. Peter's Cathedral at Nantes, France, is said to possess a fingernail of St. Peter, which, according to the *Catholic Encyclopedia*, was brought to France in the tenth century. If, as the same encyclopedia states, the remains of St. Peter have not been disturbed since the time of Constantine, it is difficult

to understand where all these later relics came from, or what would remain of his body in Rome to be discovered at this time by Pope Pius XII.

The *Catholic Encyclopedia* states that under Constantine basilicas were erected over the graves of Peter and Paul. "The remains of St. Peter, and those of St. Paul, were never disturbed. The tombs of both Apostles were enclosed by Constantine in cubical cases, each adorned with a gold cross (*Lib. Pont.*, ed. Duchesne, I, 176). From that date to the present time, except in 1594, when Pope Clement VIII with Bellarmine and some cardinals saw the cross of Constantine on the tomb of St. Peter, the interior of their tombs has been hidden from



SEEKING THE LIVING AMONG THE DEAD

view."⁴ The original basilica of St. Peter's that was built by Constantine was pulled down and rebuilt in the sixteenth century. The building as it now exists was started by Pope Julius II, and completed one hundred and twenty years later in 1626. The fact that the main altars of the old and new St. Peter's have been placed in a vertical line over one point, is taken as proof that the tomb of St. Peter must be at this place.⁵

The story of the burial of St. Peter in Rome is based chiefly on the account in the *Liber Pontificalis*, or Book of the Popes, which is admitted, even by Roman Catholic scholars, not to be entirely reliable. The first part of this book, from Peter to Pope Felix III, A.D. 530, could not have been composed before the sixth century. According to the *Catholic Encyclopedia* (vol. 9, p. 224), the historian Duchesne himself who edited it admits that "A great many biographies . . . are full of errors and historically untenable." This was the century when the Roman papacy first consolidated its power, and the *Liber Pontificalis* and other sixth century writings were used for many centuries to substantiate its claims by attributing sixth century church laws to earlier popes.

The history of St. Peter's remains is further complicated by the claim

⁴*Cath. Enc.*, vol. 1, p. 363.

⁵*Cf. America* magazine, Jan. 21, 1950, p. 465.

that the bodies of both Peter and Paul were taken to the Catacombs of S. Sebastiano on the Via Appia in the year 258 A.D. The *Catholic Encyclopedia* (vol. 13, p. 374) says: "But there is another tomb at the Catacombs of S. Sebastiano which also claims the honor of having at one time received them (the bodies of Peter and Paul)."

"From then on their history is uncertain," a Reuter's dispatch from Vatican City last January 27 reports. "There is a tradition that they were taken back to the spot on the Vatican hill where they were first buried. The Emperor Constantine in 324 or 326 built over the spot the basilica of St. Peter's."

The impressive and essential claims of the Roman Catholic Church to be the one and only true Church of Christ rest on the assertions that Peter was made the first pope by Jesus Christ, that he was the first resident Bishop of Rome and was martyred and buried there. Upon this also depend the claim to infallibility of the popes of Rome and their superior jurisdiction over all other bishops. But in view of the lack of proof that Peter was ever in Rome, and the confusion and uncertainty in the claims regarding his burial place, it is obvious that a more certain and solid foundation for the true Church of Christ will have to be found than that of the alleged tomb of Peter on the Vatican hill in Rome.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.

2 Pet. 3:18

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Was Peter Pope?

FOLLOWING are some Scripture proofs that the apostle Peter, although he often assumed personal leadership among the other apostles, could not have been appointed to a position of supremacy over them, nor made the universal, infallible head over the Christian Church:

1. In his own writings, Peter calls himself an "Elder" and makes no suggestion that he ever held a position of universal supremacy (I Peter 5:1).
2. Peter also calls himself "an apostle of Jesus Christ" (I Peter 1:1), that is, one who is "sent" to preach "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." He was not, therefore, a bishop (overseer) who is appointed to one particular place.
3. There is no mention anywhere in the Scriptures by the other apostles that Peter was given universal supremacy over them.
4. Paul's appointment as an apostle was not made by Peter, but by God direct: "Not of men, neither by men, but by Jesus Christ and God the Father" (Galatians 1:1).
5. Paul severely rebuked Peter: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed" (Galatians 2:11).
6. Paul lists "James, Cephas [Peter] and John," putting James first, "who seemed to be pillars" (Galatians 2:9).
7. At the first Council of the Christian Church in Jerusalem, James, not Peter, presided and pronounced the final decision (Acts 15:13).

8. Paul (Ephesians 2:19, 20) speaks of the Church as "the household of God . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Peter was specially honored by Christ, and was the first of the apostles to recognize and publicly confess His ineffable greatness as "*the Christ, the Son of the Living God*." But he made no claim to be the foundation upon which the Church is built, or to exercise any superior jurisdiction over the other apostles. In disputing these unwarranted claims made for Peter by the Church of Rome, Protestants in no way intend to take away from the dignity and grandeur of this great apostle. They do so to protest against the false power assumed today by those who claim to be Peter's successors.

THE MIRACLE OF ISRAEL

Our General Secretary has just returned from a tour of the Holy Land and has brought back a stirring colored motion picture report, showing the wonders of the Lord's doings in our time. You can see lovely Galilee, Nazareth, Capernaum, the Desert turning into a Garden of Eden, Jerusalem, and the coming to life of Israel.

Churches, Bible and Missionary Conferences, write for engagements.

We invite your fellowship of prayer and support for our great ministry of the Gospel and relief.

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Quarterly publication — ISRAEL MY GLORY—Informative, Scriptural, Challenging—sent to all contributors and also on request.

The Road From Rome

IN ENGLAND, as in the United States, Roman Catholic propagandists have been laying claim to large numbers of Protestants joining the Roman Catholic Church. To counteract this, the Protestant Archbishop of York, Most Rev. Cyril Forster Garbett, as quoted in a recent issue of *Time* magazine, published the following in his weekly diocesan letter:

"It has recently been said that there is now a highway leading to Rome. But on most of our modern roads there is dual traffic. This is also true of the spiritual highway; on one track there are many making the journey to Rome, but on the other there is a continuous stream of those who are leaving Rome and looking elsewhere for their spiritual home.

"Year by year a large number of Roman Catholics . . . join the Church of England . . . I only mention this movement from Rome as silence often leads many to imagine, mistakenly, that the spiritual traffic is always in one direction."

Moody Films for Air Force

A SERIES of four religious-scientific films produced by the Moody Institute of Chicago are being shown at United States Air Force bases in this country and throughout the world. Mr. Wayne Hebert, traveling film representative for the Institute, was scheduled to leave January 16 for a showing of the films at Air Force bases in Europe and Africa. The films, in sound and color, are: "God of Creation," "God of the Atom," "Voice of the Deep," and "Dust of Destiny." The showing is part of President Truman's new world-wide character guidance program for servicemen.

Major General Charles I. Carpenter, chief of the Air Force chaplains, who scheduled the films for showing in the United States and overseas, declared that the four scientific pictures form the backbone of the Air Force's indoctrination program. General Hoyt Vandenberg, Chief of Staff for the Army Air Force, is also quoted

as saying that "These films and the story they tell are the best instruments to accomplish the character-building program for servicemen."

It was also reported that these Moody films were a major cause for increasing chapel attendance 174% after presentation to servicemen. More than 100 copies of the films have been made available for distribution throughout the world.

Ingrid Bergman's Baby to be Catholic

MUCH PUBLICITY was given to the birth of movie actress Ingrid Bergman's illegitimate son in Rome last February 3. The following day a Catholic priest, Father Felix A. Morlion, director of the Pro Deo University in Rome, was reported by the United Press as confirming the fact that Roberto Rossellini was the father of the child. Father Morlion, who is Rossellini's spiritual adviser, declared: "Catholics will learn with satisfaction that the parents of the child born last night have decided to give Catholic baptism and education to the child."

Rossellini, who at the time was filming the life of St. Francis of Assisi, has already secured an annulment of his marriage in the civil courts (divorce is not permitted in Italy), and is seeking a church annulment also from the Holy Roman Rota, the Vatican's supreme court for matrimonial problems.

It was also stated that plans were being made to make it possible for Miss Bergman, a Protestant, and Rossellini to marry eventually in the Catholic Church.

ARE YOU MOVING?

IN SENDING US CHANGE OF ADDRESS, it is important to write both OLD and NEW address. Give us at least THREE WEEKS' NOTICE if possible. 10¢ to cover cost of new name plate will be appreciated. Thanks!

Pope's Bid to Protestants Rejected

Protestants to return to the Church of Rome. One of the most decisive and outspoken was that of Rev. Dr. Edward H. Pruden, pastor of the First Baptist Church in Washington, D. C., the church frequently attended by President Truman.

In his Sunday morning sermon last January 13, according to the N. Y. Times' report, Dr. Pruden asserted the right of individuals to worship as they pleased, and rejected the Pope's contention that Protestants should unite with Rome to form a common front against Communism. "If Communism is to be defeated," he declared, "it must be achieved as a result of men and women working together in a free political atmosphere." Continuing, he said:

"The very fact that Communism in Italy has become such a tremendous force in that nation after hundreds of years of the presence there of the headquarters of the Roman Church, makes me wonder if the Roman Church is really the answer to Communism which is frequently claimed for it."

Dr. Pruden also pointed out that Roman Catholicism is itself a form of totalitarianism, and that he considered it "inconceivable" that one form of totalitarianism could be defeated "by the mere adoption of another form, however exalted the ideals of the other may be."

Public School Attendance Declines in Pennsylvania

PAROCIAL SCHOOL attendance in Pennsylvania has greatly increased during the past 25 years, while the number of students in public

schools has fallen, according to Public Instruction Department records at Harrisburg, Pa. As reported in a UP dispatch of



He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Isa. 53:5

last Aug. 27, one out of five elementary school pupils and one-tenth of the high school students in Pennsylvania now attend private or parochial schools. Non-public schools teach 17.6% of all pupils in the state.

In 1925, according to the above report, public schools in Pennsylvania had a total enrollment of 1,804,230 students, while church schools had 187,886 and private, non-sectarian schools 19,211. Attendance at the public schools has now been reduced to 1,523,267, while parochial school attendance has increased to 285,997, and other private schools to 21,818.

Roman Catholics operate most of the non-public schools, the Quakers (in and around Philadelphia) come second, and the Lutherans third. Most of the private and parochial school attendance is concentrated in a few districts, especially in Philadelphia and Allegheny Counties. In Elk County, 29.2% of the children attend Roman Catholic schools. State control over private and parochial schools is at a minimum, and teachers are not required to meet the standards established by the State. But State regulations over courses in elementary grades in such schools are said to be nearly as strict as in the public schools.

'Shepherds In The Mist' *

By L. H. LEHMAN

ACCOUNTS of the conversion of scores of Roman Catholic priests from the Roman Catholic Church have appeared year after year in this magazine, and these accounts have made edifying and profitable reading. But here, in book form, is the story of the return of an expriest to the Roman Catholic Church. He is Dr. E. Boyd Barrett, who was a Jesuit for twenty years and who now, after another twenty-six years at the age of 66, confesses his disobedience and tells of his return, not as a sheep but as a "Strayed Shepherd," to the fold of the Church of Rome. It is a book that Protestants could read with some profit, since it shows very clearly how great and lasting a fear the Church of Rome instills into those it trains in its doctrines and disciplines from their early youth.

It is no secret that Dr. Barrett never experienced any spiritual conversion, either after he broke with the Roman Catholic Church or when he returned to it. He never liked nor professed to

believe the Evangelical Protestant teachings of Christianity. Protestants will look in vain in this latest book of his for any reference to Scripture in proof of his about-face. His book is not a story of his return to Christ, but is, as the publishers' statement on the jacket cover says, "*The impelling story of a return to Peter, to the Peter who is all-forgiving . . .*"

While out of the priesthood Dr. Barrett became a powerful critic of the Roman Catholic Church. He was much sought after as a lecturer, and his favorite topic was "The Faults of My Church" — meaning the Roman Catholic Church. His four famous books (now out of print and stock) were: *The Jesuit Enigma*, *While Peter Sleeps*, *The Magnificent Illusion*, and *Rome Stoops to Conquer*. Although these books contain devastating attacks against the social, political and economic policies of the Catholic Church, there is nothing in them that could be construed as a direct attack on matters of the Roman Catholic faith. It was his boast that not even a Roman inquisitor could put his finger

*The Declan X. McMullen Co., New York, N. Y., pp. 102; price \$2.00.

on anything definitely "heretical" in his writings.

Dr. Barrett set out to be a follower of Erasmus rather than Luther—an advocate of intellectual and social, rather than doctrinal and moral reform in the Church of Rome. It was his conviction that the time was ripe for a breakaway from Rome of the Catholic Church in America and for the formation of an "American Catholic Church," independent of Rome but preserving most of its ancient beliefs and forms of worship. It was his hope that his writings and lectures might help to start a crusade to this end. He thought he saw a great liberal trend in the Catholic Church in America, that the Church here was running ahead of Rome, that Roman Catholics in America were becoming very democratic and independent, openly favoring separation of Church and State, birth control, public school education and other teachings and practices long since anathematized by Rome. He was keen enough to see that eventually either Rome must capitulate to America, or America to Rome. That was in the nineteen-thirties, when he may have had some good reasons to bet on the former. He probably has changed his mind by now and considers it more likely that America will capitulate to Rome.

Dr. Barrett was born in Dublin, Ireland, but was sent after ordination to teach psychology at Georgetown University. He quarrelled with his Jesuit superiors over the application of the new psychology to the Roman Catholic confessional and he quit the Jesuit Order in 1924. This did not necessarily mean that he had left the priesthood; many priests resign as



DR. E. BOYD BARRETT

members of religious orders and change over to become 'secular' or ordinary parish priests. Nor was Dr. Barrett excommunicated for leaving the Jesuit Order. He held then that he was still a priest in good standing, that he was a 'free priest' able to speak his mind, since he was not under the jurisdiction of any bishop. But he excommunicated himself when he married in 1931. He has a son who is now a brilliant student at Stanford University.

By contracting a legal marriage a Roman Catholic priest incurs the severest penalties of the Roman Catholic Church, even though it does not recognize the marriage as valid at all, but regards it merely as an "attempted" marriage. If such a priest repents of his act and seeks pardon, as Dr. Barrett has done, he can receive forgiveness only from the Pope himself,

after much delay and long negotiations with Rome. This requirement is one of the most extraordinary—almost incredible—of Rome's regulations pertaining to the forgiveness of sins. If a priest does not get legally married, but lives in concubinage or commits fornication or adultery, he can obtain forgiveness by confessing to any ordinary priest anywhere. But if he gets legally and honorably married he commits a crime that only the Pope himself can directly forgive, even though his marriage is counted completely invalid. In Dr. Barrett's case the Pope's pardon has allowed him to continue to live with his wife, but they may enjoy only a brother-and-sister relationship.

When he first wrote about ex-priests many years ago, Dr. Barrett coined for them the name of "Lost Shepherds;" now—probably to suit his own case—he calls them "Stray Shepherds" who, like himself, may be brought back to the sheep. He admits there are many of them who have gone astray in the mist, and to them he speaks chiefly in his book. It would appear that Dr. Barrett's penance may have been to devote the remainder of his life trying to bring other former priests back to the Catholic Church. All the royalties derived from the sale of this book will be turned over to the Bishop of Monterey-Fresno in California, to assist ex-priests back into the Catholic Church.

Dr. Barrett speaks very kindly of his former brother ex-priests, but rather harshly of Protestants who help them. The story he tells (pp. 15-16) of the treatment he himself received from "a prominent New York pas-

tor" at whose church he once lectured is hardly credible. He draws a most heart-rending picture of the hardships and struggles ex-priests undergo in order to find a means of living after they leave the priesthood. Most distressing is the following description of the condition of a former priest (p. 17) addressed to nuns in convents:

"Do you know, dear Sister, as you read this in your convent, in the quiet of the evening, that there are priests who are so poor and homeless that they will have to spend the coming night in a flop house, amid the most wretched outcasts? There, on a filthy cot, in a crowded dormitory, amid offensive noises and odors, lies Father Z, who once may have absolved you from your sins and placed the Sacred Host on your lips."

The author seems convinced that all "Stray Shepherds" are unhappy and that all of them have a secret desire to return to the priesthood. These convictions are probably based upon his own personal experience. He divides the years of that experience into two parts—the decade following what he calls "my flight from duty," and the decade that preceded "my petition to Rome for pardon." He confesses that he never lost faith in the Roman Catholic Church, but that during the first decade he gradually neglected its prayers and devotions, and found trivial pretexts to excuse him from abstaining from meat on Fridays and from attending Mass on Sundays. During the second decade he got the urge to pray, and began to attend Mass regularly, although he admits he had never wholly given up going to Mass. But he confesses to a strange phobia—that during the Mass he would be stricken and have to stag-

ger out of the church with all eyes staring at him. It seemed to him that he was in the church only "on sufferance," that he had "no canonical right" to be there, and that the priest could order him out if he wished. He carried the "good" people who went to the altar rail to receive Holy Communion.

The event that seems to have been the turning point of all his fears and superstitions was a slight heart attack that occurred one September afternoon after chopping wood for too long in a hot sun. He became numb and his life seemed to be ebbing away. He struggled to pray, the weakness passed, and he took the happening as proof that others were praying for him to come back to the Catholic Church. Analyzing the motives that induced him to return, he lists as "paramount" renewed faith in Christ in the Blessed Sacrament—the Mass; also the fear that after death he would not be buried with his loved ones in a Catholic cemetery "in the shadow of the Cross of Christ."

All through his book, Dr. Barrett assumes that salvation can be had only through the Roman Catholic Church, and that the only hope for his anxious soul was to resume the practices and beliefs of that Church. He never once mentions, and presumably he is ignorant of, the Evangelical Christian way of salvation. He merely beats his breast in abject remorse for having been disloyal to Peter, for having fled from the Jesuit Order and having become a "runaway" priest. He experienced no conversion to Christ after leaving the Jesuits, nor does there seem to be any now that he

has returned to Jesuit teachings and practices.

This book of Dr. Barrett's is of particular interest in that it is the first of its kind to treat of the touchy subject of ex-priests with the approbation of Catholic Church authorities. It is the first attempt on the part of the Catholic Church to formulate a plan to assist them in some way. Heretofore it was denied that any appreciable number of priests left the Catholic Church, and the line followed was to say that the few who did were "booted" out and deserved no sympathy or help. Commenting on Dr. Barrett's book, *Newsweek* of last December 19, says:

"One matter on which the Roman Catholic Church has little to say is its problem of renegade priests . . . Some marry; some enter business. Still others turn for help to such organizations as Christ's Mission in New York, which publishes *THE CONVERTED CATHOLIC MAGAZINE* under the editorship of L. H. Lehmann, an ex-priest."

Priests leave the Roman Catholic priesthood for a variety of reasons, and these reasons are not always spiritual. Some, like Dr. Barrett, experience no spiritual conversion even after they leave the priesthood. They remain in a state of spiritual indifference and unbelief and regard themselves as mere "runaway" priests—not from Christ, but from the beliefs and practices of Roman Catholicism. "Stray Shepherds" of this kind may be induced to accept the assistance offered by the Roman Catholic Church, along the lines suggested by Dr. Barrett, with a view to getting them to return to the Church. Those, however, who have been truly converted

to Christ, and who are happy in the assurance of complete salvation by His all-saving grace, could not do so.

No more effective witness can be had for the power of the saving grace of Jesus Christ than the sincerely converted Roman Catholic priest. Martin Luther and other priest-reformers of the sixteenth century who brought about the Protestant Reformation are proof of this. It is part of Christ's Mission's work to help former priests so that they too, having been converted, may go forth and make known their new-found faith to others. Then with Paul they can say: "*I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain*" (Gal. 2:21).

'Mariological' Society

A NEW Roman Catholic organization, the "American Mariological Society," was formed last January 3 at Catholic University in Washington, D. C. Its object is the study of theology dealing exclusively with the Virgin Mary. Three papers were read at the meeting, according to the N. Y. *Times*' report: Rev. Francis J. Connell, C.S.S.R., of Catholic University spoke on the topic, "*Toward a Systematic Treatment of Mariology*," Rev. Dominic Unger, O.F.M., presented the subject, "*The Use of Sacred Scriptures in Mariology*," and Rev. Lawrence W. Monheim, director of the Marian Library at the University of Dayton, Ohio, spoke on, "*Marian Collections in the United States*."

The cult of Mary, known as 'Mariology,' holds a very prominent place in Roman Catholic devotion and belief, superseding, in many instances, faith in God and Jesus Christ. It is generally taught in Roman Catholic theology that without Mary's help no one can be saved, that she is the "Mediatrice of all graces," and "co-Redeemer" with her Son of the human race. The work of this Mariological Society is to set up a new and separate theological system treating exclusively of all that has been taught and defined, written, believed and practiced in the matter of devotion to Mary and her place in the scheme of Christian redemption as viewed by the Roman Catholic Church.

There will thus be set up an intricate network of theological discussion, argument and dogma about Mary in the Roman Church, of which there is no need. All that we need to know about the Virgin Mary can be found in the New Testament. Because of the mighty work wrought in her by the Holy Spirit, the Angel Gabriel saluted her as "*Blessed . . . among women*." Mary responded by calling herself "*the handmaid of the Lord*," and humbly confessed that her spirit "*hath rejoiced in God my Saviour*."

But this Mary of Scripture is not the Mary that the Roman Catholic Church has exalted almost beyond recognition as a human creature, and to whom it accords almost divine honors. The Mary of Scripture is the lowly handmaiden of the Lord. To Him she gave all praise and thanks: "*For he that is mighty hath done to me great things: and holy is his name*" (Luke 1:49). This is theology enough.



► **PRESIDENT TRUMAN** at this writing is faced with three problems of foreign policy requiring decisions which will involve either the approval or displeasure of Roman Catholic Church authorities. They are: re-establishment of full diplomatic relations with Franco Spain, recognition of China's Communist government, and the appointment of an ambassador to the Vatican to take the place of Mr. Myron C. Taylor who resigned last January. The Catholic Church will be angered if the U. S. recognizes the present regime in China, but pleased if Franco receives full recognition, and if President Truman sends another representative to take Myron Taylor's place at the Vatican.

► **A WORLD CHURCH** "under the supreme spiritual authority of the Pope" was called for in St. Patrick's Cathedral in New York by Father John C. Fleming, assistant secretary to Cardinal Spellman, last January 22. In praying for world acceptance of "the supreme authority of Rome as the visible sign and center of unity," the priest, according to the N.Y. Times report, stressed that this unity will not be accomplished by "compromise," but "by way of conversion." This means that all must submit to Rome.

► **AT LEAST 6,000** persons have been assassinated in Colombia since the beginning of 1947, because of their political beliefs. This was stated in New York by Dr. Carlos Lleras Restrepo, Colombian Senator and president of the nation's Liberal party, and reported in the N. Y. Times of last Jan. 10. He placed the blame for the murders on Colombia's Conservative party—which is backed by the Roman Catholic Church. He said that that party and President-elect Laureano Gomez, had "ruthlessly transferred to the soil of Colombia the brutal police state tactics of Mussolini and Franco."

► **THE MYSTERIOUS** resignation of 48-year-old Joseph Charbonneau, Archbishop of Montreal, Canada, for "health reasons," as officially announced by the Vatican last Feb. 11, was expected to be followed by "substantial changes in the Roman Catholic hierarchy in Canada," according to a Reuters dispatch from Rome of that date. Mentioned also as likely to resign were Archbishop Maurice Roy of Quebec, and Bishop Phillippe Desrangelau of Sherbrooke, Que.

Dr. Walter Maier, Lutheran Radio Hour Preacher, Passed Away

THE SUDDEN DEATH last January 11 of Rev. Dr. Walter A. Maier, noted radio preacher for the Lutheran Hour, stilled a powerful voice in the defense of the cause of Evangelical Christianity. Although he belonged to the conservative Missouri Lutheran Synod, Dr. Maier preached the old-fashioned Gospel message and his radio hour had become a veritable world-wide spiritual crusade.

Dr. Maier began in 1930 with a two-station radio program which increased to 200 stations by 1940, when it was taken over by the Mutual Broadcasting System as a weekly coast-to-coast feature. At the time of his death, the International Lutheran Hour was heard over 1,200 stations throughout the world, and transcriptions of Dr. Maier's sermons were broadcast in thirty-six languages to foreign countries. His program brought approximately 15,000 letters a week, and it is estimated that every two months his cumulative audience was the equivalent of the population of the United States. Besides his radio work, Dr. Maier was a professor at Concordia Theological Seminary in St. Louis, and editor of 'The Walter League Messenger,' the young people's magazine of the Lutheran Missouri Synod.

► **PROFESSIONAL BOXING** has been condemned as unlawful by Roman Catholic Church authorities. According to the *Catholic Register* of last Jan. 29, Father Francis J. Connell, professor of Moral Theology at Catholic University in Washington, D. C., has made it clear in the *American Ecclesiastical Review* that prizefighting, as we have it today, cannot be reconciled with Catholic morality. The Vatican's newspaper, *Osservatore Romano*, commenting on the deaths of two boxers last October, condemned boxing as "the most brutal contest which sport has ever conceived and adopted."

► **ARRIVING** in New York from Rome on the 'Queen Mary' last Jan. 10, Mr. Myron C. Taylor denied that he had resigned or intended to resign his post as President Truman's personal ambassador to the Vatican. He resigned eight days later.

► **THE KNIGHTS OF COLUMBUS** are advertising the offer of a free correspondence course in Roman Catholic teaching. Heading of the ad reads: "*Learn the Truth About the Catholic Church by Mail . . . at No Cost.*"

► **JAPANESE WORSHIPPERS** at Shinto shrines last New Year's holiday season showed a marked decline over all other years since the end of the war. Only 7,800 visited the Meiji shrine and 4,000 visited Yasukuni (the shrine dedicated to the Japanese war dead) on Jan. 1, according to the N. Y. 'Times' report, which stated that last year an estimated 1,000,000 Japanese throughout the country paid their New Year's respects at Shinto sacred places. Financial contributions fell off accordingly, a very serious matter now, as these shrines are no longer supported by Government funds.

► **IT WAS ALSO REPORTED** that of the 15,000 on New Year's Day who cheered for Emperor Hirohito as a Shinto deity and emperor, many went home with a copy of the Gospel of St. John in their pockets. The Gospel, in Japanese, was distributed on the scene by the New York Bible Society.

► **THE VATICAN YEAR BOOK** for 1950 lists 34 Archbishops, Bishops or Apostolic Vicars as having been jailed, deported or exiled by Communist governments. It gives the number of Cardinals as 34, and a total of 2,158 bishops and Archbishops, and 14 Patriarchs.

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► **BEFORE** the general elections in England last February, Roman Catholics were instructed to find out the views of the candidates on the parochial school question before casting their votes. As reported in the *N.Y. Times*, they received the instructions from Cardinal Griffin at a Catholic schools rally in London on Jan. 30. In England, too, the Roman Catholic Church is demanding Government aid for parochial schools, on the plea that it cannot supply the funds to reorganize Catholic schools and extend their facilities as required by the Education Act of 1944.

► **A REMARKABLE** demonstration of evangelical faith took place at Wheaton College, Ill., last Feb. 10, when 1,500 students and faculty members publicly prayed and confessed their sins in a spontaneous revival that lasted 39 hours. After the demonstration had continued to increase in fervor through two nights and a day, Dr. V. Raymond Edman, president of the college, declared the public testimony at an end to avoid "notoriety" and undue publicity. Many students continued to pray and testify in private in the basement chapel.

► **TORREY JOHNSON**, director and past president of Youth for Christ, styled the spontaneous religious revival at Wheaton College as "*very definitely a part of a great movement of the Holy Spirit to reach the hearts of the masses of the people*," and listed five other Protestant colleges and Bible seminaries where similar "great upsurges" of religious revivals had taken place. The *N.Y. Times* of Feb. 11, also reported that the students at the Northern Baptist Seminary in Chicago prolonged their half-hour chapel service to a seven-hour profession of faith. The president, Dr. Charles W. Kohler, described these demonstrations as the beginning of "*a sweeping spiritual revolution . . . the only thing that will save America today*."

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► **THE VATICAN**, through its official newspaper, *Osservatore Romano*, of 1st Feb. 2, approved President Truman's decision to go ahead with construction of a hydrogen super-bomb as the only answer to Soviet Russia. As reported in the N.Y. *Times*, the Pope's newspaper blamed the failure of the world to insure peace except by force on the fact that "society for 150 years had drawn away from the Christian doctrine, which fosters 'universal brotherhood.'" That the 150 years of U.S. democracy, with its principle of separation of Church and State, is here intended seems obvious from the further comment of the Vatican newspaper reported by the N.Y. *Times* as follows: "*The hydrogen bomb brings into sharp focus 'the absolute failure of a philosophy, a mode of living, a pseudo-civilization,' all of which, according to the paper, are characteristics of a lay state as contrasted with a Christian state.*"

► A 'MATCH BOOK' project has been started by the Knights of Columbus to advertise their Catholic Information Bureau. According to the Catholic 'Register,' the Abilene, Texas, council of the K. of C. distributes the matches on whose cover is printed an invitation to investigate the Roman Catholic Church through the central bureau at St. Louis, Mo. Other councils are also planning to employ this method of propaganda.

► **THE DUTCH** are worried at the continued increase of their birth rate—24 to the 1,000, and death rate only 8 to the 1,000. Holland's population of more than 10,000,000, and growing by 200,000 a year, makes it the most densely populated country in the world. The Roman Catholic Church, which claims now to be the majority religious denomination in Holland, strictly forbids its members to practice birth control. Protestants in Holland, on the other hand, are also against birth control because it would lessen their numbers still further and increase the Roman Catholic majority.

► **OF THE 13,000,000** Negroes in the United States, only 362,427 are Roman Catholics.

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Protestant Strategy In Germany

By FREDERICK J. FORELL, D.D.

ONE OF EVERY FIVE Protestants in the world lives in Germany. The Evangelical Church in Germany (E.K.I.

D.) numbers forty million of the 200 million Protestants in the world, and is the largest Protestant Church body in the world. Its fate will be decisive for the future of Protestantism in all of Europe, and throughout the world. The following facts should help Americans to understand the condition of Protestants in Germany at the present time, and to formulate ways and means of aiding them to combat the two great enemies: Communism and Roman Catholicism.

1. The situation of our German Protestant brethren is quite dangerous:

(a) The Potsdam Agreement was more than a political event. It is fraught with religious - political consequences. The overwhelmingly Protestant German provinces east of the Oder-Neisse river were given to Roman Catholic Poland, which was allowed to expel the German inhabitants and to take over the property of the expelled people and their Protestant churches. More than seven million of these Protestant expellees are now living as penniless beggars in rump-Germany. These are not to be confused with the displaced persons (D.P.'s) who are cared for by the United Nations and other organizations.

(b) In the Soviet zone of Germany, between the Elbe and the Oder-Neisse rivers, eighteen million Protestants are living—a larger number than the total number of Protestants in Australia, New Zealand, all of South America, Asia and Africa combined. There is no need to stress the precarious situation of any

church under Communist rule.

(c) In the Western Zone there are twenty-two million Protestants. The Roman Catholic influence in the political and cultural life of Western Germany is very strong and is increasing day by day. The leader of the West German Republic, Konrad Adenauer, is a devout Roman Catholic, and seven out of eleven ministers of the Government are Roman Catholics.

2. There is no marked denominational strife or religious bigotry between Catholics and Protestants in Germany. Many leaders of both churches suffered in the same concentration camps during the time of the Nazis. And the present atheistic-bolshevist foe of all religions makes no discrimination in the treatment of the two churches. On the other hand, the Roman Catholic Church in Germany does not conceal its totalitarian character. She is making every effort to re-

SAVE GERMAN PROTESTANTISM

More than 4,000 German Protestant congregations have lost their churches, parish houses, hospitals, orphanages, schools, seminaries, old peoples' homes, and institutions for the care of the needy. Millions of ousted German Protestants now live in refugee camps. They need our help to save the land of Luther to Evangelical Protestantism. Roman Catholic and political groups are struggling for the loyalties of the German people.

The Emergency Committee for German Protestantism has been founded in this country to transmit food parcels, Bibles, Testaments, Tracts, and money to German Protestant pastors. They need our help in evangelizing the German people and in building strong churches and congregations. The Emergency Committee for German Protestantism has already adopted 6000 German Pastors and church workers, and hopes to increase this number to 10,000.

For further information write:

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Catholicize the motherland of the Protestant Reformation.

3. Protestant strategy calls for the strengthening of German Protestantism. No one wants to minimize the great services rendered by World Church Service, the denominational agencies of the Lutheran, the Presbyterian, the Evangelical-Reformed churches and others. But new methods of help must be devised in order to save Protestantism in Central Europe from disaster:

(a) The first need is a realistic understanding of the relation of German Protestantism to Protestantism as a whole throughout the world. It must be realized that, with all its divisions and differences of opinion and belief, Protestantism everywhere faces, as in Germany, the same two common foes: Communism and Catholicism. But the actual fighting frontier of every Protestant church—yours and mine, no matter what denomination it may be—is in Germany today.

(b) The Protestant struggle, both in the realm of faith and organization, is primarily a spiritual one. Our endangered Protestant brethren-in-the-faith in Germany first of all need our spiritual support. Let us not fool ourselves: the victory ultimately will belong to *praying churches*.

(c) The ecumenical movement in Germany has now entered a new phase, extending from the higher denominational agencies to individuals—the ministers, deaconesses, catechists, and other workers in the congregations and charitable institutions. These need *personal* friends in America as 'sponsors.' The Emergency Committee for German Protestantism, Inc., (325 Central Park West, New York 25, N. Y.) has so far provided more than 6,000 German pastors and other church workers with such American sponsors. Many thousands more are urgently needed—far-sighted and devoted American Protestants willing to sponsor

German church leaders and individual congregations.

4. Most important is Protestant instruction of German youth, now in the hands of the 'catechists.' These catechists are devoted Christian men and women who, like the apostles, have left their secular professions to instruct children in the knowledge of the Bible, and to be true shepherds to the lambs. They now number fifteen thousand. Besides these are the Women's Auxiliaries, caring for the tired and sick mothers.

5. Of particular importance in the American strategy to help Protestantism in Germany is the need to strengthen those Protestant groups and organizations which are independent of government support. These are necessary for the development of really 'Free Churches.' Among these are: the *Evangelischer Bund* (Evangelical Alliance), which is doing a splendid work in awakening the conscience and energies of Protestants in Germany, and which is headed by Pastor W. Sucker at Berghaus-Bergstrasse in the American Zone; and the Evangelical Press Association (E.P.D.), under the direction of Pastor Walter Schwarz, at Göttingen in Hannover. There is no need to stress the importance of a free religious press for the forty million Protestants in Germany.

Love for our needy Protestant brethren in Germany and a helpful fellowship with them, not hateful opposition to their enemies, should be the deciding factor in planning our strategy to save Protestantism, both in Europe and America, from the threat of the Kremlin and the Vatican.

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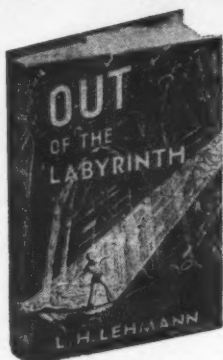
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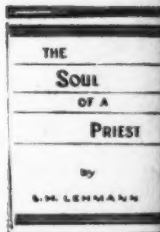
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